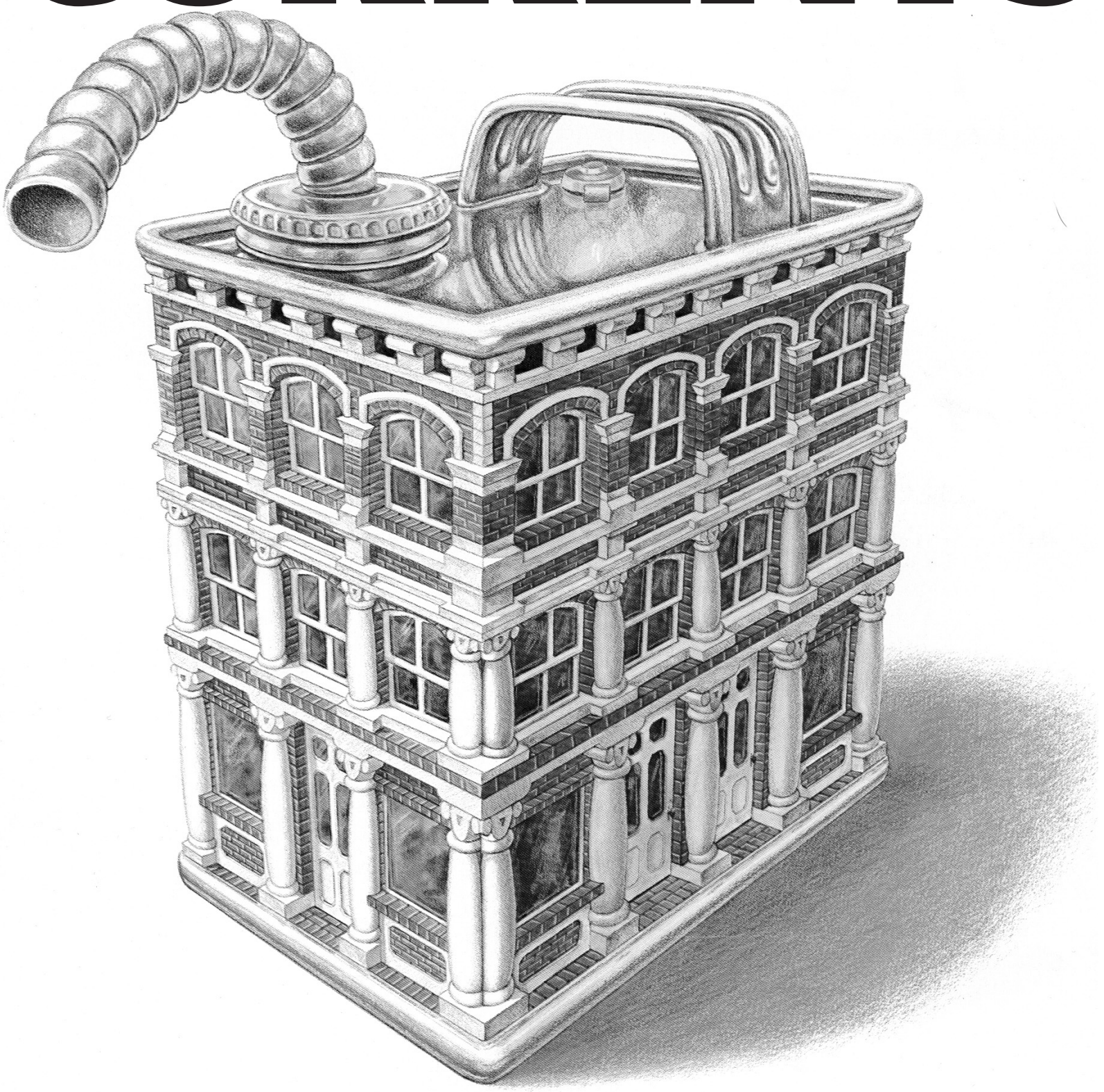
We all live downstream of history and upstream of the future.

CURRENTS

FALL 2007



CAN HISTORIC BUILDINGS SAVE THE WORLD???

Well, not single-handedly. But they can help.

In June, Governor Jon Huntsman announced that he has joined other western governors in working to address the problem of climate change. While this issue must be approached from many angles, one solution you may not know about is historic preservation.

How can preserving old buildings help slow global warming? One big reason lies in a building's embodied energy. This is the energy required to build the house.

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INSIDE

CURRENTS is a quarterly publication of State History. Send letters, inquiries, submissions, and calendar items to Kristen Rogers, editor, at 801/533-3542 or krogers@utah.gov. Address Utah State Historical Society membership inquiries to Kent Powell at 801/533-3520 or kpowell@utah.gov. *Currents* is printed with soy-based inks on 15-20% post-consumer recycled paper.

Historic Buildings, continued from page 1

Embodied energy

- Embodied energy is the energy used to extract stone, minerals, oil, or wood from the earth. It is the energy used to transport these resources, mill or refine them into building materials, move them to the building site, and assemble them into a building.
- When a building is demolished, this embodied energy is thrown away (and even more energy is used in demolition). More energy must be used during construction of a new building.
- Even saving components of an existing building saves energy. For instance, replacing old windows is not a great energy-saving strategy. It may take 30 years or more to recoup the cost of new windows through energy savings. And when you throw out old windows, you are throwing out embodied energy.
- Historic preservation is the ultimate act of recycling—with a much greater impact than day-to-day recycling. It's been calculated that one small building torn down cancels out the effect of recycling more than a million aluminum cans.

Inherent "green" features

Besides their embodied energy, many historic buildings already have features that contribute to lower emissions of carbon dioxide. During rehab, thoughtful upgrades can make the building even more of an energy saver.

- Many historic buildings were built to take advantage of natural lighting.

Solar panels help power the recently renovated Stratford Apartments, on 200 S. 200 East in Salt Lake City. Both State History and the Division of Housing and Community Development helped the developer make this low-income housing project successful.

- Old buildings commonly use low-energy materials like brick, stone, and wood. New construction commonly uses materials that require a lot of energy to produce, like plastic, steel, vinyl, and aluminum.
- Historic stone and masonry provide thermal mass, which may contribute to energy savings.
- Historic buildings may have energy-efficient features such as awnings, shutters, overhangs, and operable windows.
- Frequently, the presence of mature trees cools the building and so reduces the need for air conditioning.
- As historic buildings are renovated, upgrades such as efficient lighting, insulation, low-water-flow toilets, storm windows, skylights, etc. can further reduce a building's impact on the environment.

Waste

- Materials from demolition add greatly to landfills. About ¼ of the material in solid waste facilities is construction debris, much of that from demolition of older and historic buildings.

Moving in the right direction

Utah has several buildings that have synergistically combined historic preservation and energy-saving measures. Recent high-profile "green" renovations include the Scowcroft Building in Ogden and Big D's headquarters and the Stratford Apartments in Salt Lake City.

For those interested in preserving old buildings, the State Historic Preservation Office can provide information on possible National Register nominations (contact Cory Jensen at **coryjensen@utah.gov**) and possible tax credits (contact Nelson Knight at **nwknight @utah.gov**).

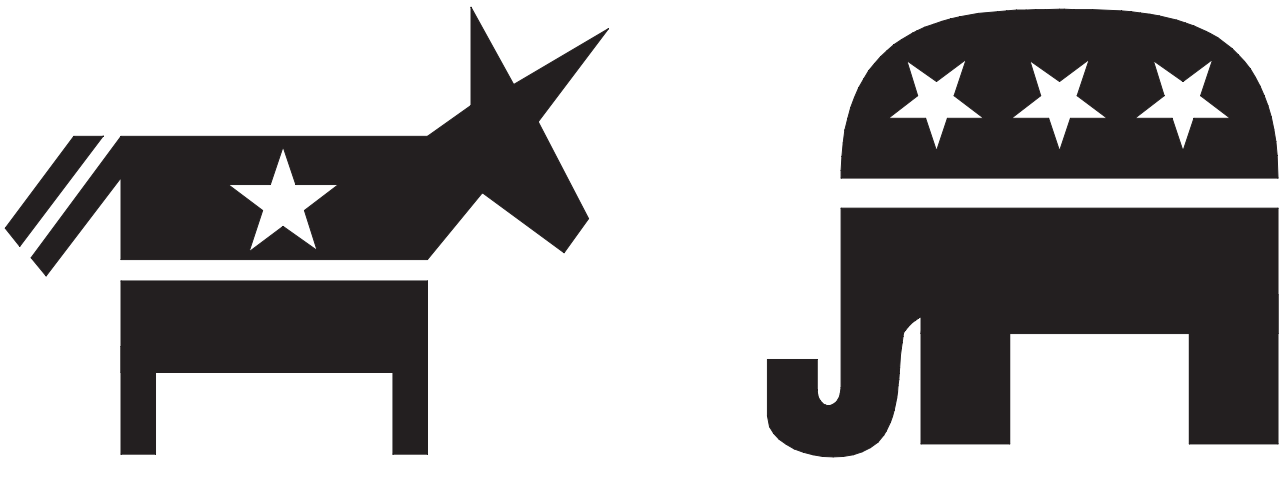
For more information and links, visit **history.utah.gov/historic_preservation**.

And—for those who want to make their existing house or building as energy-efficient as possible, check out the U.S. Department of Energy's Home Energy Saver tool at **hes.lbl.gov**.

Sources: Donovan D. Rypkema, "Economics, Sustainability, and Historic Preservation," speech at National Trust Annual Conference, Oct 2005 (accessed at www.nationaltrust.org); "Is Preservation 'Green?'" by Wayne J. Bingham, *Utah Preservation*, vol 8.

The image on the first page is courtesy of the National Trust for Historic Preservation. See the Trust's website at **www.nationaltrust.org**.

"Politics as Usual": How it all began in Utah



It was like this: Before 1891, Mormons had their own political party, the People's Party. So-called "Gentiles"—that is, people who were not members of the Church of Jesus Christ of Latter-day Saints— generally belonged to the Liberal Party.

Influenced by underlying religious animosities, the two parties fought bitterly and constantly. Being the party of the majority, of course, the People's Party won elections by enormous margins in most of Utah.

But as church and civic leaders worked toward achieving statehood, the situation changed. In order to make Utah look more like a state and less like an eccentric territory, leaders began to organize the national parties—Republican and Democrat. The Mormon presidency disbanded the People's Party and told members of that church that they were free to join a national party. Although the LDS church presidency all favored the Republicans, most lay Mormons leaned toward the Democrat Party; after all, the Republicans had sponsored and passed harsh anti-polygamy bills in the very recent past. In order to head off a general stampede toward the Democrats, President Wilford Woodruff authorized Mormon apostle John Henry Smith to organize and recruit for the Republican Party. Smith was a devout Republican, and he leapt at the chance to seek converts to his cause.

Church leaders also traveled throughout Utah to encourage members to split evenly between the parties. Some anecdotes say that they sometimes assigned members to the two parties by dividing the congregation along the church's center aisle.

Amazingly, the change to national parties seems to have transformed the face of Utah politics almost immediately. Mormons and non-Mormons began working together. And people who had formerly marched in political lockstep began to disagree—and worse.

Warrum Noble, the non-Mormon editor of the *Cache Valley Herald Journal*, wrote that at this time "Party feeling ran high—higher than I had ever seen it, although I came from a political hotbed of the east. Families divided, and friends became estranged. Men quit trading with political opponents. Party workers quarreled on the streets and at public meetings. Everyone was suspicious of what was being done on the other side."

And so began the power struggle between the Republican and Democrat parties in Utah. Through the years Utah has seen times of cooperation, but more often that same intense partisanship that formed in the 1890s is still very much with us.

Sources:
A History of Morgan County, by Linda H. Smith; *A History of Cache County*, by F. Ross Peterson; "Utah's Struggle for Statehood," by George Ellsworth, and "The Making of the Convention President: The Political Education of John Henry Smith," by Jean Bickmore White, in *Utah Historical Quarterly*; *The Journal* (Logan), September 17, 1904.

The Landscape Tells Stories

PRESERVING THE ORSON ADAMS HOUSE AND FARMSTEAD

Today, the house stands alone, surrounded by creosote bushes and desert shrubs. A narrow ribbon of cottonwoods and willows lines Quail Creek, which flows just north of the house. Native rock walls, abandoned fields, and a few old fruit trees are visible north, east, and west of the house, the last vestiges of the 19th-century agrarian landscape that supported the now-abandoned Mormon settlement of Harrisburg, Utah. Though empty now, this two-room stone house once sheltered two different families. The land, watered through irrigation, once supported orchards, gardens, and livestock.

PHOTOS COURTESY OF THE BLM

The Orson Adams House before restoration work began.

Who lived here?

In the early 1860s, master mason William G. McMullin built this house, along with other stone houses in Harrisburg, about 17 miles north of St. George, in Washington County. Mormon pioneers had settled Harrisburg in 1861, locating near the confluence of Quail and Leeds Creeks so they could use water from both streams to irrigate their fields. The house that McMullin built for Orson B. Adams and his family is a fine example of early Utah vernacular architecture: a Double Cell design in the "Greek Revival Style" popular in the late 19th century. McMullin carefully dressed local sandstone blocks for the house's veneer, creating an alternating pattern of red and white stones.

Orson and Susannah Adams and their children moved into the house in 1866. The next year, the upstream settlement of Leeds began diverting water from Leeds Creek, forcing many of the Harrisburg settlers to move, because they did not have enough irrigation water to sustain their fields. By 1880, Leeds was a thriving community, while Harrisburg was almost abandoned. But the Adamses, who irrigated with Quail Creek water, stayed on until Susannah died in 1892.

In 1910 William and Katie Emett bought the 675-sq-ft house. Here they raised seven children and lived frugally but self-sufficiently, growing wine grapes, alfalfa, fruit, and vegetables. They had no running water or electricity. In many ways, theirs was a 19th-century lifestyle. When William died in 1944, Katie moved away. Subsequent owners allowed the empty house to fall into disrepair. Vandalism also took its toll.

A new lease on life

In 2001, the deteriorated Adams house and 215 acres of adjacent land were offered for sale——potentially for a new residential subdivision. Instead, the BLM-St. George Field Office acquired the property with Land and Water Conservation Funds, saving not only the Adams house and the historic Harrisburg landscape but also important wildlife habitat and riparian values. When Dawna Ferris-Rowley, Assistant Field Office Manager, first saw the house in 2001, she said, "Oh my goodness, we've got to do something, or it's going to fall in."

Do something they did. With help from State History, Washington County, the National Trust for Historic Preservation, and the Utah Heritage Foundation, the BLM rehabilitated the Adams house to Secretary of the Interior Standards. The work required stabilizing the walls (which are stone veneer with a rubble core) installing a foundation, replacing the wood shake roof and windows and doors, re-plastering and painting the interior, and replacing the wood flooring. Today, the Orson Adams house is ready for adaptive re-use as a small visitor contact station for the nearby Red Cliffs Recreation Site and the Red Cliffs Desert Reserve.

"The Orson Adams house and farmstead are important because they provide an authentic view into the sometimes isolated and difficult life in this region during the settlement period," says Don Hartley, State History preservation architect. "It's great to see the BLM take on this project—too many similar cultural sites are being lost to neglect and over-development."

> "A complete story can be told here about the West and the 'Mythic West.'"

House secrets

Before rehab work began, archaeologists investigated the Adams house to salvage important data that might be lost during the construction. Edward Larrabee and Susan Kardas of Historic Sites Research, Inc., directed the excavations, assisted by BLM archeologists and volunteers from the St. George Field Office's Color Country Site Steward Program.

The archaeologists made some very intriguing discoveries. Beneath the house lay a treasure trove of artifacts from the 1920s and '30s: envelopes with addresses and stamps, children's paper toys, matches, clothing, egg shells, deer and pig bones, seeds and pits from fruit, labels from cans, and much more. These artifacts give a glimpse of the life of a large family living on an isolated farmstead and clearly struggling to get by during the Great Depression.

A piece of a railroad rail looked like it might have been shaped into a shoe last, suggesting that William Emett repaired the family's shoes. Strips of cloth suggest that Katie Emett made rag or hooked rugs. A cache of bottles was interesting in light of anecdotes that say the Emetts produced and sold wine or beer.

In 2003, students from Utah State University, directed by Professor Mike Timmons, documented the historic structures, irrigation ditches, wagon roads, fields, orchards, and other attributes of the 215-acre Adams farmstead, as part of the first Historic American Landscape Survey (HALS) to be completed in Utah.

The future

The BLM is developing interpretive exhibits for the Adams house and plans to set up a volunteer docent program to allow for public visitation on a regular basis. BLM and Washington County are also working collaboratively to develop a system of hiking, mountain biking, and equestrian trails around the farmstead. The trails will allow visitors to see the changing uses of this land over time, including 10th-century Ancestral Puebloan sites, 19th-century agricultural settlements, historic mining features from the 1880s Silver Reef mining district, and even a mid-20th-century Hollywood movie set. *They Came to Cordura* (1959), which starred Gary Cooper and Rita Hayworth, was partially filmed at Harrisburg. The movie set, located north of the Adams house, contains the remains of "Cordura," a "1905" Mexican village constructed of chicken wire, 2x4s, and stucco.

It has been noted, "A complete story can be told here about the West and the 'Mythic West,' from the harsh geographical reality, to native peoples, manifest destiny, and religious freedom to the romantic notions of how the West was won."*

The preservation of the Orson Adams house and the surrounding landscape ensures that this story can be told…and heard.

Dawna Ferris Rowley and Kristen Rogers each contributed to this article.

*"Bureau of Land Management Partners with Local Advocates to Save Historic Mormon Homestead," ed. by Susan Crook, in *ASLA Historic Preservation*, Summer 2004

Many Voices:
Utah's Jews and Muslims Observe Ancient Traditions

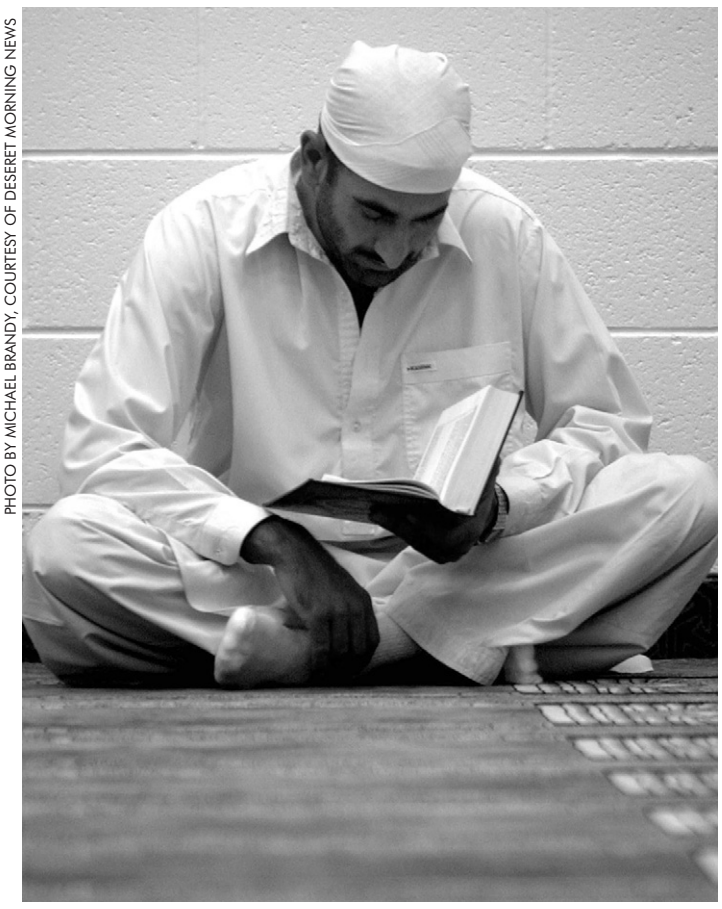


PHOTO BY MICHAEL BRANDY, COURTESY OF DESERET MORNING NEWS

Left: *Gul Saud reads from the Quran at the Islamic Society of Utah Mosque on the second day of Ramadan in November 2002.*

PHOTO BY STUART JOHNSON, COURTESY OF DESERET MORNING NEWS

Above right:
Avremi Zippel helps Cantor Mendel Weitman with his prayer shawl while he practices a prayer he will recite during 2004 Yom Kippur services.

On September 12, 2007, both Jews and Muslims will begin observing their most important religious traditions of the year: High Holy Days for the Jews and Ramadan for the Muslims.

The High Holy Days (Rosh Hashanah and Yom Kippur) have been a part of Utah's history for more than a century; Ramadan has a more recent history, beginning when Muslim immigrants first began to arrive in Utah. Each of these religious communities began as a small group determined to maintain its identity and faith in a new adopted land. And each has flourished, adding to the voices of Utah's past and present as they enrich the other religions and cultures of the state.

ROSH HASHANAH & YOM KIPPUR

The Jewish New Year (Rosh Hashanah), which always takes place in autumn, celebrates the creation of the world. For two days, families celebrate with special meals and sweet foods. Yom Kippur, the Day of Atonement and the holiest day of the Jewish calendar, follows ten days later. Jews observe it with fasting, worship, and prayer.

Utah Territory's first Jewish settlers, Julius and Fanny Brooks, arrived in 1853. But they could not properly celebrate the High Holy Days in their new home; in Utah they did not have a minyan, or quorum of 10 males over the age of 13, which is required for communal worship services. After a few years, the Brookses moved to California, but they returned to Utah in 1865—and found a growing Jewish community.

Indeed, in October 1864, the *Salt Lake Telegraph* had written, "The respectable portion of our Israelite citizens commenced the celebration of the Atonement at sundown on Sunday.... Being without a synagogue, the faithful met in the house of one of our East Temple Street merchants and commemorated the High Priest entering the holy of holies to make atonement for the sins of the people."

In 1866 the Jewish community rented the Masonic Hall for services. In 1867 Brigham Young invited the Jews to hold High Holy Day services in the Mormons' Seventies Hall.

"What you have to do is to help the poor."

More Jews arrived, many escaping persecution in Europe. Nathan Rosenblatt was 14 in Russia when his father came to him one night and said, "'Pack your things.' He pushed him out the door and said, 'I don't know what's going to happen to you [when you leave]. I do know what will happen if you stay here." Nathan ended up in Salt Lake in 1880. A couple of years later, his arranged bride arrived from Russia.

Nathan Rosenblatt became successful in business and contributed to the building of one of the synagogues. According to son Joseph, Nathan's wife Tillie said, "'When that synagogue is built, the traditional Orthodoxy of putting the women upstairs will not be observed in this building.' And sure enough, when she gathered the few women, I think about eight of them, downstairs they came."

Tillie was an independent thinker. When Yom Kippur came around, Nathan Rosenblatt desired to observe the traditional restrictions. For a while he rented a room near the synagogue so the family did not have to walk far to services. But Tillie rebelled.

"It has nothing to do with religion," she said. "It's a different day and age. We're going to ride." And ride they did, though discreetly, so as not to be noticed.

Nathan Rosenblatt honored the true spirit of the holy days. Joseph wrote, "We would gather together after the services and he would read a passage from Isaiah. He would say, 'What Isaiah tells you is that prayer and fasting and observance won't get you atonement. What you have to do...is...to help the poor; you have to cure the sick. In this day and age, it has a broader meaning. It means using your head to relieve the kind of conditions that breed sorrow and disproportionate treatment. You have to know that a thing like freedom has to be protected. You have to be willing and concerned not about your privileges all the time, but to worry about meeting your obligations.'That was the way he thought. That's the way he worked. And that's what he wanted his family to do, to live by."

Bernice Matz Engleberg, whose immigrant parents settled in Magna, was also taught by her father, a "devoted Jew," during the holy days. "During High Holy Days, he would close the shop, put a sign on the store, and take the family to Congregation Montefiore for services. I have to say, I was not always comfortable there because I think they thought we were 'Magna hicks,' unsophisticated people.... On every Jewish holiday, we would sit with him and he would quote from the Old Testament, and tell stories—he was a wonderful storyteller—until we understood about each holiday."

Much has changed over the years. Jack Goodman, writing in the *Utah Historical Quarterly*, discussed the challenges Jews in "Zion" have faced, including interfaith marriages. "However, when the High Holy Days come around annually, as they have done for five thousand or so years, male or female members of an interfaith marriage will as likely as not put aside their daily chores, or even call off a round of golf, and set forth for a day of communal devotion. Following in parental footsteps, they keep the youngsters home from school on Rosh Hashanah ("New Year's Day") and Yom Kippur ("Day of Atonement"), dress the children in Sabbath best, and join, family style, in intoning prayers as long-lived as any in the history of mankind."

Continued on the next page

RAMADAN & EID AL-FITR

For Muslims, Ramadan is a month of spiritual renewal involving fasting, charity for the poor, good deeds, and re-dedication to Allah. The faithful observe Ramadan by fasting for 29 or 30 days and reading the Quran during the month, then celebrating Eid al-Fitr, three days of prayers, feasting, visiting, and gift-giving.

Until fairly recently, most of the Muslims in Utah had immigrated or were on visas from Saudi Arabia, Pakistan, or India. Most came as students, and some stayed after they finished their degrees. But the numbers were small.

Beginning in the mid-1990s, the Muslim population in Utah swelled tremendously, to more than 25,000 today. Many of these recent immigrants are refugees from horrific political situations in Somalia, Kosovo, Sudan, Bosnia, Iraq, or Iran. In their homelands, some were professionals—attorneys, doctors, professors, teachers. Here, however, they have had to start again from the beginning, with menial jobs.

Utah's pioneer Muslims had no formal mosque. During Ramadan in the 1970s, says Ali, a taxi driver who came to Utah as a student, the small group of Muslims in Salt Lake City went to different houses or apartments to read the Quran and pray. A few times, the group prayed at Sugarhouse Park. In the 1980s, Muslims bought a small building at 740 S. 700 East, SLC, to serve as a mosque. It is still in use today.

The state's largest mosque, in West Valley City, was built in 1997.

For ten years, Muslims in Ogden, many of them students at Weber State University, worshipped in a tool shed. In 2003 they moved into a new mosque on 23rd Street.

Observing Ramadan gives one *taqwa.*

During Ramadan, devout Muslims refrain from both food or drink between sunup and sundown. Because the summer days in Utah are so long, says Ali, observing Ramadan in Utah was difficult for him at first. On the other hand, the food here is much more diverse and abundant than what was available in his native Pakistan, lending variety to the evening meal. Despite the hardship of fasting, Ramadan is "a reward and a blessing," he says.

Tariq Subhani, another native-born Pakistani, considers Ramadan as training for the rest of the year. The Quran promises rewards in heaven for those who observe Ramadan, but more important to him, Subhani says, it gives him *taqwa*. This is an Arabic word that means *God-consciousness.* "The way to taqwa is through obedience to God, avoiding disobedience, and striving to stay away from doubtful matters," he says. In the Quran, Allah says, "O ye who believe! Fasting is prescribed to you as it was prescribed to those before you, so that you may develop taqwa" [Al-Bagarah 2:183].

Ramadan is a time to fortify oneself against evil, grow stronger, gain more self-control, and purify the soul. And, says Subhani, it gives those who observe it much greater empathy for those who go hungry on a regular basis. While Muslims seek to do good deeds all year, it is especially important to serve others and give to the poor during Ramadan.

At the end of the month of fasting, Muslims observe Eid al-Fitr for three days. In the early years, a couple of dozen people might gather at Murray Park to end Ramadan. Now, however, some 6,000 people in the Salt Lake area attend the Eid al-Fitr celebration as Muslims break their devout fast with prayers, thanksgiving, meals, visiting, and joyful fellowship.

Sources: Juanita Brooks, *History of Jews in Utah and Idaho; Utah History Encyclopedia;* Jack Goodman, "Jews in Zion," *UHQ;* Eileen Hallet Stone, ed., *A Homeland in the West: Utah Jews Remember; Deseret News,* Oct 8, 2005, September 20, 2003, December 4, 1999; interview with imam Shuaib-ud Din, June 15, 2007; interview with Ali, July 7, 2007; interview with Tariq Subhani, August 7, 2007.

THE DIGGINGS BY THE PRISON: An Update

by Andrew T. Yentsch

As reported in the Summer 2007 Currents, State History's Antiquities Section began an extensive investigation of 42SL186 ("The Prison Site"), last fall. The site is an Archaic-period campsite located near the Utah State Prison. The primary goals of the project are:

- to map all surface artifacts and features,
- to recover additional data through excavations,
- to provide information to the public, and ultimately
- to better understand the archaeology of Utah and the lifeways of the people who lived at this particular site thousands of years ago.

The site, which is eligible for the National Register of Historic Places, contains a hearth feature (discovered in 1993), which was radiocarbon-dated to more than 3,000 years ago, making it the earliest dated site in the Salt Lake Valley. Additional work by the Antiquities Section since the fall of 2006 identified several projectile point ("arrowhead") styles that can be considered contemporary with the date from the hearth.

For the past six months, the Antiquities Section and crews of volunteers have been conducting data recovery on the site. We have used traditional archaeological excavation techniques, with a little help from machines, to investigate cultural materials buried below the present ground surface. Twelve backhoe trenches have removed 190 linear meters of soil. Fifty-nine square meters (to various depths) have been removed by hand. While excavations are ongoing, we have recovered 14,173 artifacts so far. These artifacts are comprised mainly (but by no means entirely) of waste flakes from the manufacture and maintenance of stone tools, items for grinding seeds, and animal bones. The grinding tools and bones will not only help us piece together the story of what the people were eating but also may provide us with information on what time of year they occupied the site. For instance, bones from a young deer might indicate a spring or summer occupation.

We have re-excavated a 3,000-year-old "hearth" feature discovered in 1993 and are expanding out from the hearth to see if we can gain any additional information. We have discovered an area of charcoal-stained soil, possibly indicating a second fire hearth, and a basin-shaped area of stained soil indicating the site of a pithouse. While these two areas have not been examined extensively, we believe that they will provide valuable information.

As an aspect of public outreach, the Antiquities Section has used volunteers on the project. So far, 35 individuals not employed by the project itself have contributed their own time. The volunteers have consisted of universityilevel archaeology students (Universtiy of Utah, B.Y.U., University of Arizona), local avocational archaeologists (Utah Statewide Archaeological Society), high school students (East Hight School and Woods Cross High School), and professional archaeologists from other state agencies (PLPCO and SITLA). The results thus far would not have been possible without the help from these individuals.

Fourth and fifth graders attending a field school at the Prison Site prepare to do measurements.

In addition, Assistant State Archaeologist Ron Rood conducted an Archaeological Field School on the site in early June. The students were primarily 4th and 5th graders from local schools who were being introduced to archaeology. A total of 12 students spent time learning archaeological field methods such as cultural resource survey and excavation techniques, as well as laboratory methods in the Archaeology Lab at State History. They too, have contributed significantly to the project.

State History has also involved the public by conducting tours of the site for school children, policy makers, the media, and the general public. These tours were run as a public outreach and educational portion of the project, with the primary purpose of increasing public awareness of the prehistory of the area.

Andy Yentsch is an archaeologist with the Antiquities Section, and is the Project Manager for the Prison Site excavation.

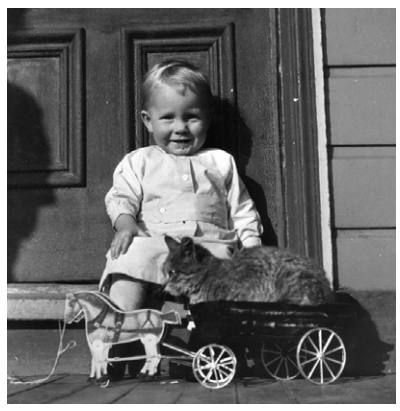
Kicking Back...

Through the millenia, we humans have spent a lot of time on survival strategies: hunting, gathering, farming, making goods, providing services, managing stock portfolios, flipping burgers at MacDonalds—whatever it takes to keep body and soul together. Then there is the work of child care, providing clothes and shelter, studying for school, and any number of other tasks.

At the same time, we need to take a break from all this work! Even prehistoric cultures apparently participated in sports and gaming. Naturally, cultures and individuals who had plenty of food and other resources easily available had more time for recreation than the people who had few resources and had to work longer to feed themselves. This is still true.

Though different cultures in different times have held different ideas about what recreation means and what kinds of recreation are acceptable, most people have an instinctive feeling that some kind of respite is good.

Even a Puritan preacher, Joseph Seccombe, praised leisure in 1739 with these words: "When the Body has been long wearied with Labour, or the Mind weakened with Devotion, it's requisite to give them Ease; then the use of innocent and moderate Pleasures and Recreations is both useful and necessary, to Soul and Body; it enlivens Nature, recruits our Spirits, and renders us more able to set about serious Business and Employment. For to intermix no Gratifications, nor Diversions with our more serious Affairs, makes the Mind unactive, dull and useless."

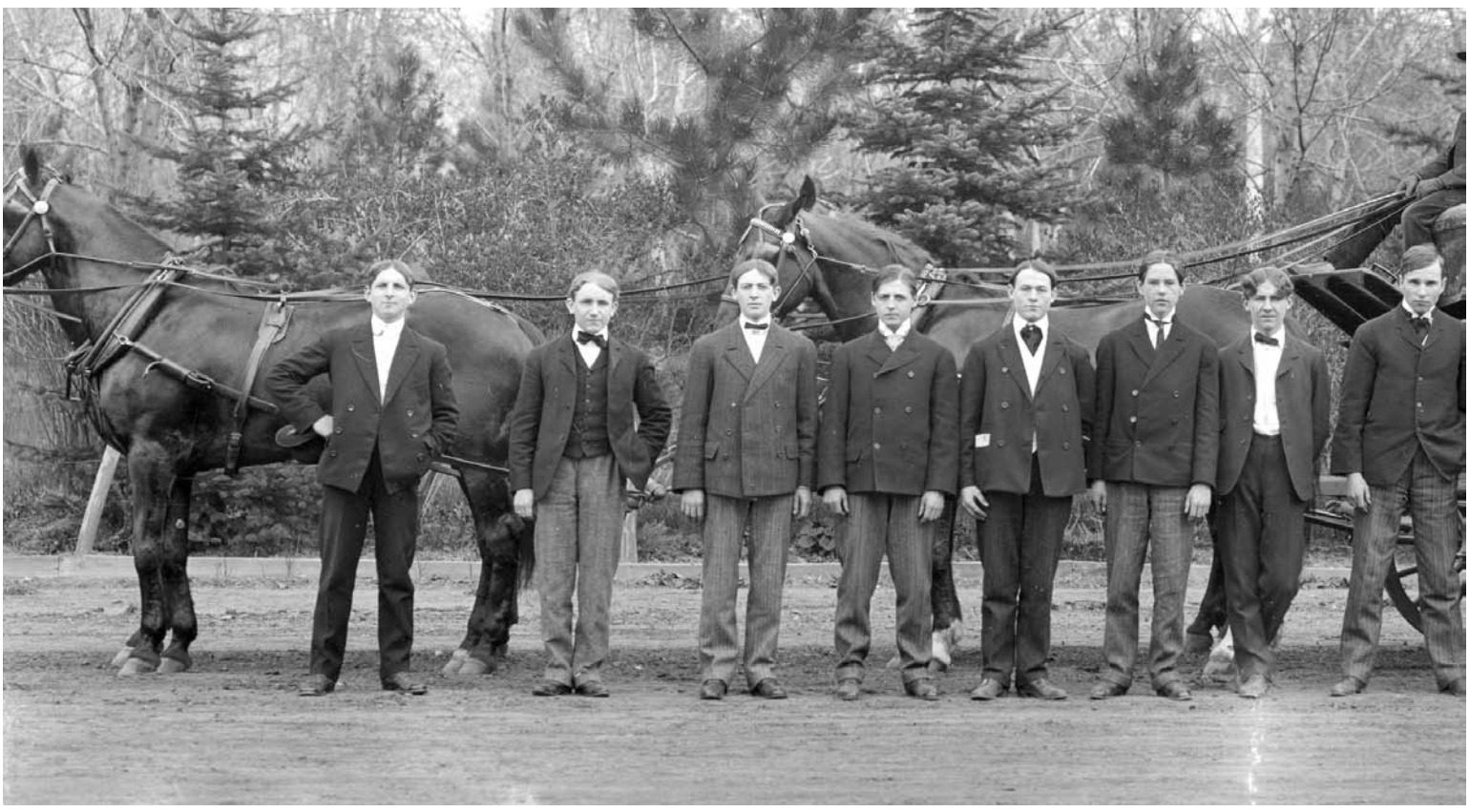


Above: *We start out life knowing how to play—whether with toys bought by doting parents or with improvised toys. A barrel amuses three kids in 1902; two toddlers play with their toys in undated photos. Upper left, a child plays with a hose, September 1914.*

Left: *Hoping to be the one who can hold on the longest, boys and men jockey for position before the turntable in the Fun House at Lagoon (Farmington) starts spinning, 1923.*

Below left: *A group of young people enjoy a sailing outing at the Great Salt Lake. Photo not dated.*

Below: *Even back in 1937, Liberty Park in Salt Lake City provided plenty of grass for playing croquet.*



Members of the Strollers Club look ready for some well-dressed strolling as they participate in the Strollers Club Derby, April 1905.

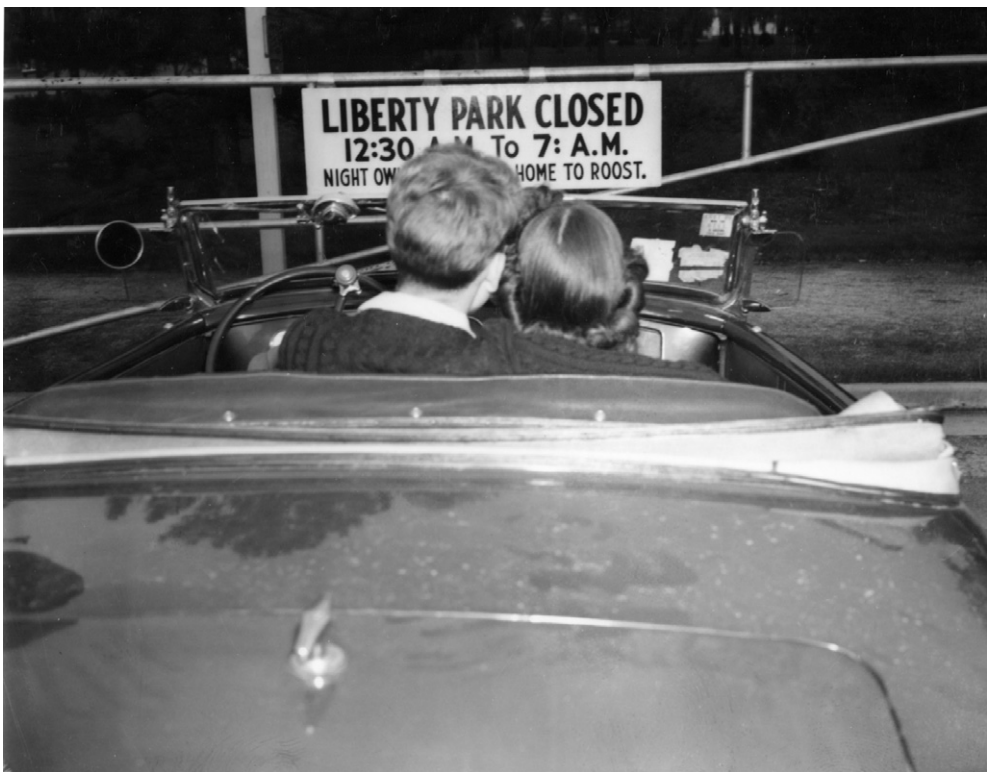
Below: *A grandmother (we're guessing) with her grandchildren on the ferris wheel in Liberty Park, April 1951. The ferris wheel has been amusing folks for decades.*

Bottom: *'Night Owls—Go Home to Roost" says the sign on the closed gate at Liberty Park. It looks like this couple doesn't plan to obey. May 1937.*

Above: *Two women play with water—and one reveals her stockings, no less!—in 1902.*

Below: *We suspect this photo was posed, but still, this is one of the most popular ways to kick back and relax—the ever-rejuvenative nap. This photo has no identification or date.*

All of the photographs on these two pages are from State History collections.



NEWS AND NOTES

Kristen Jensen, State History's database manager, is also an archaeologist; here she is visiting a site in Desolation Canyon.

State History's ground-breaking database wins award

State History's archaeology database stands out in a crowd of 100,000 databases worldwide—it has won a "Special Achievement in GIS" award from ESRI, a developer of GIS (Geographic Information Systems) software.

This innovative archaeology GIS database:

- Currently contains info on 26,337 archaeological projects and 56,105 sites.
- Makes the state's archaeological inventory easily accessible to archaeology professionals.
- Saves money for the state and for developers.
- Was developed by State History, Utah Automated Geographic Reference Center, and ESRI, with major support from the BLM.

Kristen Jensen, State History's database manager, conceived and oversaw the project. The new database integrates data from paper documents, traditional text-based information, geospatial information, and complex business processes to transform data into knowledge and facilitate better decisions.

Under U.S. and Utah cultural resource laws, developers of projects on public lands such as oil and gas wells, roads, pipelines, etc. must "take into account" significant historical and archaeological sites. In order to do this, they must research what information exists on such sites. State History manages a statewide inventory of archaeological sites and investigations and historic buildings.

But research of these paper files is tedious and must be done in person. The database will let consultants and agencies get current, accurate, and relevant information from their desks via a secure Internet application. Development projects can proceed faster and less expensively. At the same time, improved access will mean better protection for cultural resources. It's a win-win solution.

State History is pleased to provide this service in behalf of Utah's citizens. And we're proud of Kristen Jensen's ground-breaking work!

Survey of historical buildings preserves information

Cory Jensen and Chris Hansen, preservation historian and preservation specialist for State History, recently completed a survey of all historical buildings in Torrey, Fremont, Loa, Bicknell, Lyman, and Teasdale. They plan to finish completing the rest of Wayne County—mainly Hanksville, Caineville, and Notom—this fall.

Jensen and Hansen performed what is known as a "reconnaissance survey." That is, they looked at every main building or group of outbuildings in these towns and noted the address, the approximate year of construction, the style, and the materials used.

State History's Preservation Office maintains a database of historic structures within Utah. But before State History completed this survey, only a few buildings from Wayne County were listed in the database. Now, complete reconnaissance information from Wayne County—about 600 buildings—will be included in the database.

This survey did not involve researching histories of the buildings, but it laid the groundwork for further research and possible National Register nominations. Now communities and individuals in Wayne County can have a better understanding of their historic resources.

If you have any questions about the buildings in State History's historic preservation database, please contact Cory Jensen at 801/533-3559 or **coryjensen@utah.gov**.

Utah's SHPO wins award

Wilson Martin, Utah's State Historic Preservation Officer and assistant State History director, was honored last June for his lifetime work and dedication to the identification and preservation of Utah's cultural and heritage resources.

The "Preservation of American Folk Art Award" was presented to Martin by Clog America, which cited his work on boards of heritage organizations, his work in behalf of heritage areas and heritage education in Utah, his publications, and his role in helping create the newly founded Utah Pioneer Heritage Arts, a coalition of organizations and individuals committed to cultivating and preserving early Utah pioneer-era heritage arts.

WHO'S THAT?

The multi-faceted man on the cover is George H. Dern. Born in 1872 in Nebraska to German immigrant parents, Dern came to Utah to work for his father's Mercur Gold Mining and Milling Company. At age 28 he became general manager. He managed other mines in Utah and at the same time co-invented a process to extract silver from low-grade ore. He also became involved in ranching, dairying, public utilities, and banking.

In 1914 he ran for the state senate and won. A Congregationalist and Democrat among a Mormon, Republican majority, he was nevertheless effective. He was collaborative, empathetic, and open to all views. His colleagues liked him, supporting his efforts to pass Utah's first Workmen's Compensation Act.

In 1924 he ran for governor. In most races that year, the Republicans won by a landslide, but Dern soundly beat the incumbent. In his second election, the nation and state again overwhelmingly voted Republican; Dern, however, won in his own landslide.

As governor, Dern established the state income tax and increased support for public schools. He played an important role in the ratification of a revised Colorado River Compact.

As chair of the National Governors Association, he met New York Governor Franklin D. Roosevelt, who, when elected

continued on the next page

WHERE'S THAT?

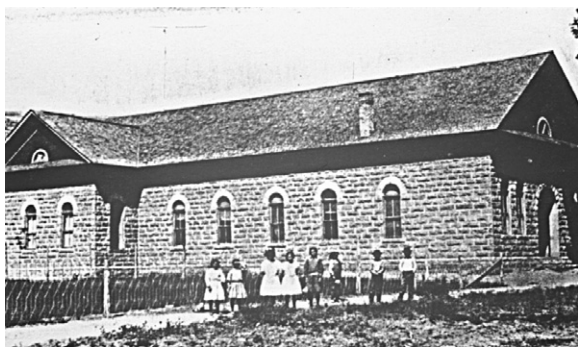
Identify the historic structure in the photo above.

You could win a copy of *Utah's Historic Architecture 1847–1940: A Guide*, by Thomas Carter and Peter Goss. Send your response (one guess per contestant) to Where's That, 300 S. Rio Grande Street, Salt Lake City, UT 84101. Responses must be postmarked by November 1, 2007. A drawing will be held of the winners to determine who receives the book.

Answer to the last Where's That?

The Summer 2007 Where's That? (below) featured an old photograph of Moab's Star Hall. Originally owned by the LDS Church, Star Hall was the primary community meeting place and recreation hall in Moab. Constructed in 1906, the building is a unique local example of the Richardsonian Romanesque style of architecture.

Leon F. Olsen, of Centerville, correctly identified the photograph and will receive a copy of *Utah's Historic Architecture, 1847-1940: A Guide*, by Tom Carter and Peter Goss.



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Who's That?, continued

president of the United States, invited Dern to serve as his Secretary of War (i.e., Secretary of Defense). Interestingly, Dern had pacifist leanings, but his effectiveness in increasing the nation's military preparedness won him the support of military officials.

He also played a large role in establishing the Civilian Conservation Corps, which was structured on a military model and involved the Army.

On August 27, 1936, Dern died unexpectedly of influenza. President and Mrs. Roosevelt attended his funeral in Salt Lake City; he was buried at Mt. Olivet Cemetery.

Eighty years later, his name is again well known—his great-granddaughter is the actress Laura Dern.

BOOKMARKS

I don't go out of my way to volunteer for committee work, but when asked to serve on a committee a couple of years ago, I accepted enthusiastically, because the main thing they wanted me to do—if you can believe it—was to read books! State History asked me to read books on Utah history and help judge them for the Best Book of the Year award. This was like asking a chocaholic to be a taste tester for C. Kay Cummings.

As a bookstore owner, I see hundreds of new titles a year and, of course, it's impossible to read all of them. I read what I can, browse through many, and put off reading others to "someday," while realizing I may not ever get to some good books.

Emmeline B. Wells, suffragist, editor, leader, in 1898

The nice thing about being on this committee is that, in order to be fair, I have to read all the books being considered, and some are ones that may have been in my "someday" category or perhaps "never." This way, I must read some books that I probably wouldn't have otherwise. It's an obligation I have come to very much appreciate. I have learned and enjoyed so much history that would have been unknown to me.

One of the books being considered for an award is one of those that would have been "someday" for me but, fortunately, turned out to be "now": *An Advocate for Women: The Public Life of Emmeline B. Wells, 1870-1920,* by Carol Cornwall Madsen (published by BYU Press and Deseret Book, 2006). The Mormon History Association recently announced it as its Best Book of the Year. Madsen is well-known in Utah history and women's studies circles as a prolific and able author, biographer, and editor, having written or edited dozens of articles and books. One of my favorites is *Journey to Zion: Voices from the Mormon Trail* (1997).

She has written much on Emmeline B. Wells, one of Utah's and Mormondom's most well-known female public figures. Wells edited for many years the *Women's Exponent*, written by and for Mormon women; she advocated rights (including suffrage) for women; she ardently and publicly defended her church and religion; and she became president of the LDS church's women's Relief Society at age 82.

Wells was a plural wife (of Daniel H. Wells) and, paradoxically to some, a feminist by almost any definition. Her story is a remarkable one, and Carol Madsen tells it eloquently and compellingly. I found myself reading the book for hours at a time (and not because I had to), enthralled by the story of this amazing woman who endured and accomplished so much in her 50 years of public life.

Even keeping in mind that I'm a guy, I can honestly say that I learned more about women's issues and the struggle for women's rights, and not just in Utah, by reading this book than from any combination of others on the subject.

In one of the chapter headings the author quotes Blanche Beechwood, who said in 1874: "I believe in women, especially in thinking women." Read this book and you'll meet many of those, not the least of which are the author and the subject of her book.

Curt Bench, Benchmark Books, Salt Lake City

JUMP IN

HANDS-ON HISTORY FOR KIDS AND OTHER ADVENTURERS

WHAT TO WEAR??

People have been asking this question for thousands of years

What do you wear? What clothes do you go to school in, play in, work in, go somewhere special in? How are your clothes different from or the same as other people's clothes? Why are they different?

Do you know who made your clothes? Or where were they made?

What do your clothes do for you?

Humans invented clothes thousands of years ago to protect their bodies from cold, heat, rain, snow, insects, animals, weapons, and other dangers.

At first, people used animal skins and plant fibers for their clothes. Much later, people learned to weave cloth from wool fibers like cotton and linen. But it was a long, hard process to make cloth by hand! When factories began making cloth, people could make their own clothes from this fabric, or they could buy their clothes ready-made.

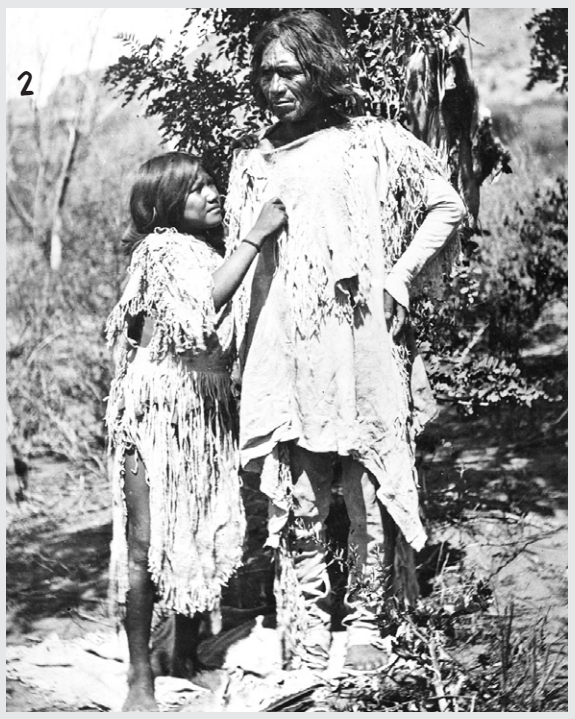
Throughout most of history, clothing has done more than just protect the wearer. Clothing also sends messages about the person wearing it. A carpenter wears different clothes than a businesswoman wears. A Catholic priest wears different clothes than a Mormon bishop. A snowboarder wears different clothes than a librarian.

This was true in Utah history too. Clothes told a lot. Was the family rich or poor? Where did they live? Did they make their own clothes? How did they spend their time?

Before the railroad linked Utah with the rest of the country in 1869, most people did not have storebought clothes.

Here are some kids from the past wearing clothes in Utah. How are these clothes different from yours? Can you guess about when these pictures were taken?

1. Do you think these clothes are homemade or storebought? When was this picture taken, around 1870, 1920, or 1970?



2. What are these clothes made of? This Paiute girl and her father lived about the same time as the kids up here. Compare their clothes. Why are they different?

3. Is this 2-year-old a boy or girl? From a rich family or poor family? Homemade or store-bought clothes?

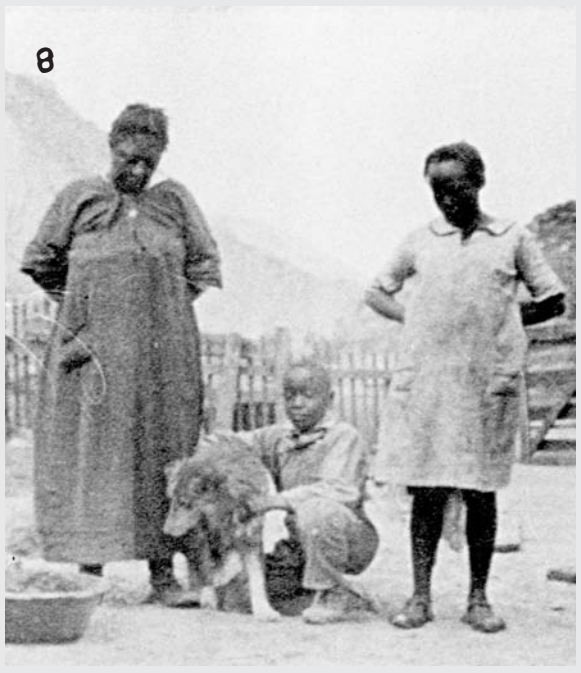
4. Compare these little kids with the one to the left. These kids are all dressed up, too, but their clothes sure look different than the clothes this kid is wearing. When do you think the picture above was taken?


5

5, 6, and 7. Everybody used to wear hats a lot more than they do now. Women's hats could get quite fancy. When do you think these photos were taken?


6


7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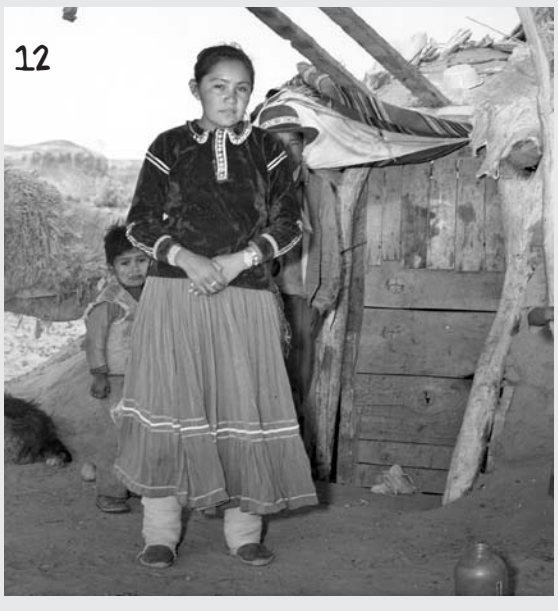
9


10


11

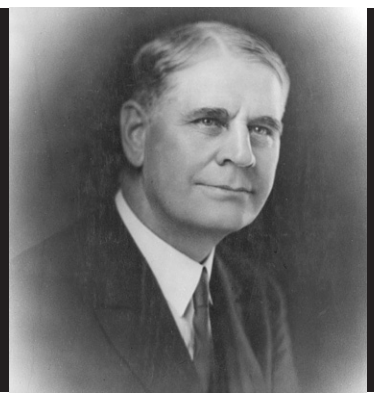
8, 9, 10, and 11. All of these photos were probably taken in the 1920s. Why are the clothes different? What do the clothes tell you about the lives of these people? Which people may have had more money?


12

12. Jennie, age 16, made her own outfit at the Episcopal St. Christopher's Mission near Bluff, Utah. It has a heavy velvet jacket and 14 petticoats! This was in around 1950—in the summer! What do you wear in the summer?

A FEW INTERESTING FACTS:

1. These clothes look homemade to us.
2. The dad's name was Mo-kwi-uk. We don't know the girl's name.
3. This is a boy! *And* he grew up on be a U.S. Senator. His name was Elbert D. Thomas. This picture was taken in 1885.
4. This birthday party happened in 1944.
5. Probably the 1890s.
6. Early 1900s. This girl's name was Afton Love.
7. Also early 1900s.
8. This family lived in Carbon County. The father worked in a coal mine. But he was killed in a mining accident shortly before this picture was taken.
9. These girls lived in the small town of Rockville.
10. This picnic took place near Ogden.
11. It was probably the late 1920s when this couple posed. Dresses had gotten a lot shorter and easier to make in the "flapper" era, so now middle-class women could copy upper-class women.
12. Navajos began to wear this kind of dress in the late 1800s. Before that, they wore clothes made from woven blankets. And before that, they wore clothes made from animal skins.Today, traditional outfits like this one are worn mostly by the elders and for special occasions.



WHO'S THAT?

- He was a saavy mining and banking executive.
- He invented an important mining process.
- He was governor of Utah.
- He served as the U.S. Secretary of War.
- His great-granddaughter is a well-known actress.

Who was he?
Find out on page 8.

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We all live downstream of history and upstream of the future.

CURRENTS

VOLUME 57 ISSUE 3
FALL 2007

why historic preservation is green

happening

SEPTEMBER 6 – 8
MANY VOICES: THE 55th ANNUAL UTAH STATE HISTORY CONFERENCE Fascinating presentations on lots of Utah history topics, workshops, tours, music. Rio Grande Depot and SLC Public Library. history.utah.gov

SEPTEMBER 7 AND 8
OCTOBER 29 AND 20
THE CHANGING NAVAJO* Lucille Hunt talks about how Navajo traditions and customs have changed and what contemporary people might learn from them. Territorial Statehouse State Park, Fillmore, 9 a.m. 435/743-5316. Also on October 19 and 20 at Crescent Moon Theater, 150 S. 100 East, Kanab, 7 p.m. 435/644-5532

SEPTEMBER 13-16
MOUNTAIN MAN RENDEZVOUS**
Bear Lake State Park. 208/945-2756

SEPTEMBER 15
LIVING HISTORY DAY** Quilt, make pioneer handkerchief dolls, play pioneer games. Antelope Island State Park. 801/649-5742

SEPTEMBER 22
LIFE ON ANTELOPE ISLAND** Lecture by Max Harward, historian and former ranch hand at the Fielding Garr Ranch on the island. Antelope Island State Park, 2 p.m. 801/649-5742

SEPTEMBER 27 - 29
FRONTIERS OF NEW MEDIA This symposium will explore the remarkable history of communication in Utah and the West, the deep structural processes that underlie that history, and its transformative effects. www.amwest.utah.edu

SEPTEMBER 28 - 30
FREMONT POTTERY WORKSHOP**
Learn primitive pottery-making techniques and make one pot of your own. Registration and fee required. Fremont Indian State Park.

SEPTEMBER 29
CAMP FLOYD DAY** Stagecoach rides, tours, period games, march and drill, period firearms, Civil War encampment and "battle." Camp Floyd/Stagecoach Inn State Park, Fairfield. 801/768-8932

OCTOBER
ARCHIVES MONTH Brown-bag lectures on Wednesdays and Fridays in October will feature presentations on various aspects of researching history. Free. Rio Grande Depot, 300 S. Rio Grande Street, SLC, noon. For a schedule, see utaharchivesmonth.org.

TUESDAYS, OCT 2 – NOV 4
INTERNATIONAL WESTERNS FILM FESTIVAL
This festival will show westerns made in other countries. Humanities scholars will comment and lead discussions. Free. Broadway Theater, 111 E. 300 South, SLC, 7 p.m. Eric.Blackburn@utah.edu

OCTOBER 24 - 27
GREAT SALT LAKE BOOK FESTIVAL*
Interviews, panels, workshops, and readings; book signings and sales of new, used, and rare books; and more. Free. SLC Public Library, 210 E. 400 South.

NOVEMBER 5 - 10
IRON MISSION DAYS** Five days of history-oriented events. Iron Mission State Park, 635 N. Main, Cedar City. 435/743-5316

NOVEMBER 6 - 11
COWBOY POETRY GATHERING AND BUCKAROO FAIR Cowboy music, poetry, art, and skills. Heber City. 435/654-3666 or hebercitycowboypoetry.com

history.utah.gov

* Sponsored by the Utah Humanities Council: utahhumanities.org
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